

1766

A L E T T E R  
TO THE REV. ———  
O F  
J U S T I F I C A T I O N  
O R  
THE VULGAR NOTION  
O F  
I M P U T E D R I G H T E O U S N E S S

SHEWN TO BE GROUNDLESS

BY JOSEPH JANE B. D.

Εἴ τις ὑμᾶς εὐαγγελίζεται ΠΑΡ' ὃ παρελάβετε,  
ἀνάθεμα ἔστω. Gal. 1. 9.

SECOND EDITION

B R I S T O L  
PRINTED BY WILLIAM PINE

MDCCLXVI.

1766

1766-1767

THE T. T. R.

NOTION

OF THE

CONSTITUTION

OF THE

OF THE

OF THE



## A D V E R T I S E M E N T.

**T**HE occasion of this Letter shews itself. That the writer designed it for publication as little as the last 'he wrote to his Attorney, the reader of discernment will easily perceive. in truth, he neither took a rough draught, nor was at the pains of copying what he had written. the copy which he makes use of was taken by a youth for his instruction before it was sent by the post. What the writer thought of it and of himself, when he gave it to the printer, may be judged of from the motto, which occurred to him as proper for the title page: "out of the mouth of babes &c." at the same time he is not more conscious of his extreme inability to execute any task which requires the least strength of body or mind, than sensible that enough is here lisped out to declare and vindicate the truth. His impotence is the plea 'he uses to solicit the candour of the few who understand either language or argument. That wedge-

like faculty of penetrating the subject proposed, or the reasoning formed of it, or the language whereby that reasoning is set forth, is astonishingly rare.

He hath sometimes fancied, that the just definition of man is 'religious,' or 'capable of religion.' because it may be questioned, whether other animals cannot reason. the more he knows of the *religious* world, the more he is in danger of questioning, whether all *men* can. Happily for mankind, to *believe* what God hath declared, in language plain enough for them to understand, falls within the compass of all who are concerned to have and exercise that faith and worship which He requires, simply as needful to their present and eternal welfare. And it seems to him, that nothing hinders this benign intention from taking place so much as the conceit, which the most ignorant and stupid fondly entertain, that they are capable of *reasoning* about things the most abstruse; and for the discovery of which even the notices given in Holy Scripture are insufficient. Alas! when

will even wise men acknowledge, that the Gospel of JESUS CHRIST is all matter of fact, credible on *Divine testimony*; (so circumstanced as to assure “the pure in heart,” that it is Divine;) and that you reject the testimony, and cease to believe, when you begin to reason, expect demonstration, or desire a proof?

Agreeably to this consideration, the simpleminded writer of this letter hath the pleasure to reflect, that he never was guilty of submitting any thing revealed to the cognisance of *human reason*: (which is, in effect, *his own apprehension of the matter*;) much less of attempting to prove, from principles of human knowledge, that GOD cannot exist so or so; cannot do so or so; or must act so and so: cannot require such or such things; or must require such and such things: for instance, ‘that He cannot or will not inflict everlasting punishment; notwithstanding what He hath threatened.’ on the other hand, it hath ever appeared to him unscriptural, unwarrantable and blasphemous to say, ‘that our best actions are Hell-deserving:’



not only 'that the least sin deserves to be punished everlastingly,' but even 'that the least wandering of thought, when the mind should be full of awe, hath in it that malignity: is a sin of infinite demerit; and, being committed against an infinite Being, lays the offender under the necessity of suffering, and the Divine lawgiver, of inflicting, endless punishment.' and he well remembers, so long agoe as he was an undergraduate at College, that, when learned disputants turned the chair of Evangelic wisdom into a stage of Polemic sophistry, he left them the moment they left their author, the word of GOD.

Doth any one say, 'Hath the Christian preacher no occasion or cause to argue any point which is of Divine authority?' Yes. frequent and great: against them who allow the words of the Great Charter of Salvation, and wrest them. To shew, with all the exactness of argument, justness of composition, clearness, precision and elegance of language and discourse, which the subject on one hand deserves, or on the other will

admitt of, What is reveled, What “the truth is in JESUS,” this Essayist, who laments his weakness and incapacity, judges to be a noble task. It grieves him, that of them who are qualified for the task so few are willing to undertake it. How easy were it for men of sense and learning to handle and discuss in a masterly and graceful manner what hath fallen from his pen at random ! He blesteth GOD, that he hath ever been enabled to keep in view that chief Polestar of the ministerial function *μη ὑπὲρ (ἢ παρὰ) ὃ γέγραπται φρονεῖν*. Accordingly he hath from early youth regarded the decrees of human councils as dangerous weapons, rather than as a “helmet of *salvation* or breast-plate of *righteousness*,”\* as “the sword of the Spirit or

\* ‘Divine (spiritual) *protection*.’ so he is led to understand *δικαιοσύνη* in the place referred to. *Eph.* 6. 10—18. *such* as, he is confident (on mature consideration and long persuasion) *ἐδικαίωσε*, *Rom.* 8. 30. manifestly imports.

It is observable, that the Seventy render רִבִּי, *Isa.* 1. 17. “plead for,” ‘defend,’ (old translation) strive for, *vindicate*, *δικαιώσατε*: likewise רִבִּיָּה, *Psal.* 35. 1. *δίκασον*. and the language of the Psalms, 4. 1 : 51. 16. (to mention two places

the shield of faith." Honestly to speak the truth; he could almost wish, that the Church of England were laid more open on the side of doctrine, and more sheltered, pruned and purged, on the side of discipline.

out of two hundred,) may give strength to his conjecture. Nor is the New Testament without intimations of this kind. *εἰργάσαντο δικαιοσύνην, Heb. 11. 33.* "wrought righteousness," *vindication*, signal deliverance, (Phinehas, Joshua, for example,) he thinks to be clear. *τὰ ὅπλα τῆς δικαιοσύνης, 2 Cor. 6. 7.* seems to have something in it peculiar. And he knows not how to interpret that very difficult and much tortured passage, *John 16. 8, 9, 10, 11.* if it will not admitt of this solution. 'He shew the world; how grievously they have *sinned*, in rejecting Me: also, that My innocence and every pretension is *vindicated*; (when, in despite of their blasphemous *accusation*, it shall be manifest, that I am "THE SON OF GOD:") in that "all power is given unto Me in heaven and in earth:" and finally, that, to render the *vindication* complete, "I shall repay *vengeance* to My adversaries;" those "Princes of this world," who are about to "crucify the LORD of glory:" (1 Cor. 2. 8.) inasmuch as "the FATHER hath committed all *judgement* unto the SON." "The Spirit shall testify, by confirming the word with signs following, that it is I, which am ordained of God to be the *Judge* of quick and dead."



He judgeth it to have ever been the bane of true religion, “ the teaching for *Gospel* the doctrines of men.” This, of ‘imputed righteousness,’ ‘the righteousness of CHRIST imputed to believers,’

But the ground on which he builds lies deeper. ‘*Suffering* patiently, calmly and chearfully, in confidence of being succoured or *supported*,’ is almost the whole of Evangelical faith and practice, even now. how much more at the publication of the Gospel! No station *then* was exempt from the danger of “ suffering in the flesh.” Some were more exposed than others. Aptly then might an Officer of distinction speak with a kind of Martial air and Tyrtéan spirit (*Rom.* 8. 28, &c.) of the Divine *destination* of chosen men to *sharp* service; the post of present honour and of future glory: that *σέφανος δικαιοσύνης*, 2 *Tim.* 4. 7, 8. that prize, or garland, of incomparable worth; that “glorious crown, which fadeth not away.”

The connection between “ suffering with CHRIST and being glorified with Him” is undoubted. What then shall enable weak man “ to stand in the evil day?” What, but “ the armour of GOD?” And, that this armour, which S. Paul recommends, consists chiefly of *special* grace, (so he would call Divine aid—whether counsel, courage, alacrity, vigour, constancy or patience, with confidence of receiving needful supplies of strength and consolation,—communicated on the spot according to the exigence,)

what is it? on what is this opinion grounded? on the testimony of St. Paul? What hath He said? That very spirited, acute, considerate, polite, and bold Evangelist hath with just indignation, to

may the rather be judged, because he rests the whole success of this more than ordinary combat on the unwearied exercise of prayer. "praying always, with all prayer and supplication in the spirit; and watching thereunto with all perseverance, and supplication for all Saints;" in this very perillous situation. This situation, of *homo debilis cum instructissimis copiis infensissimorum hostium compositus,isque DEI causam agens*, is surely, if any can be, *nodus dignus DEO vindice*. The reader is intreated to try seriously, how he can connect the being "called to resist unto blood" in the cause of JESUS and the being "more than conquerors" without this link of the chain, Divine δικαίωσις, or *vindication*. "through Him that loved us." It seems not impossible, that εἰς δικαίωσιν ζωῆς, *Rom. 5. 18.* and not improbable, that διὰ τὴν δικαίωσιν ἡμῶν, *Rom. 4. 25.* hath this aspect. certain it is, that this Divine interposition, succour, *vindication*, in all parts and branches of it, engages all the attention and concern of this undaunted warrior and Commander from *Rom. 8. 17—39.* And well it might. For, when the "Soldier of JESUS CHRIST" was to march daily under the banner of the cross in the front of the battle, need was there that he should have the strongest assurance of "abiding under the shadow of the Almighty."

the shame of the proud and arrogant son of Abraham, shewn, (through the 4th chapter of the epistle to the Romans; which turns wholly on this point;) that the heaviest load of past offences may

Of this humanly forlorn condition Our LORD forewarned his disciples frequently: and before His departure talked largely to them of “the Comforter, whom He would send unto them;” that, when tribulation came, “they might be sure of finding grace to help in time of need.” Hither also, when they are out of the thicket of controversy, point almost all the pastoral advices of all His Evangelists. Most solicitously do they administer the comfort arising from this Divine *δικαίωσις*. 1 Pet. 4. 12—19. affords a memorable exhortation of this kind.

The passage, which suggested the thought, that *δικαιοσύνη* in the place referred to may probably signify ‘Divine protection,’ or *vindication*, is *Isa.* 59. 17. and it enters into the design of this advertisement, to put all who are capable of examining the sacred volumes on consulting other verses of the same Prophet, lying within a small compass. such are *Isa.* 45. 8, 24, 25: 46. 13: 51. 6, 8: 54. 17: 61. 10: 62. 1, 2: 63. 1. “I who am bent on *vindication*.” and (to cite but one verse more, out of fifty,) 45. 23. “The word is gone out of my mouth, (the thing is resolved and declared) irrevocably, (and shall be executed irresistibly,) *Vindication*.” verbatim, “*exivit ex ore meo Vindicta verbum irrevocabile.*”



be removed from the shoulders of the most corrupt idolater, say, the most impious wretch that ever trode the ground, (on true repentance; here supposed, as it ought to be supposed, where it is out

What is “a *just* God and a *Saviour*,” v. 21. “*just* and having *Salvation*,” Zech. 9. 9. but “able effectually to protect, succour, rescue, *vindicate*” His people, and “*maintain* His own *cause*?” What “the Sun of *righteousness*” spoken of by Malachi, but “*Sol exoptatissimus, salutem suis afferens plenissimam?*”

The narrowness of some, who may be called bigots by constitution, is prodigious. What do they think of this line in Persius?

*Vindictâ* postquam meus à Prætorè recessi.

What of Rom. 6. 7. *δεδικαίωται ἀπὸ τῆς ἀμαρτίας* “*freed from sin.*” After that, can any tolerable use of the words *δικαίω*, *δικαιοσύνη*, דַּק, &c. appear too remote from the original or usual signification? And is any more obvious than this? Is not ἡ *δίκη*, Acts 28. truly rendered “*vengeance?*” And whether *δίκη*, ἐν *δίκη*, ἐνδίκος, ἐκδίκησις, index, vindex, &c. and judex (as Jupiter from Ζεὺς πατὴρ) be not all derived from דַּק, צדקה, צדיק, judicent eruditi.

Quin & comma illud vexatissimum & pessimè habitum, Isa. 42. 21. liceat hoc loco, quippe non valdè alieno, expendendum doctis commendare. Vox Divina, nisi multùm fallitur hic conjector, sic se habet. “*JEHOVAH voluit, εὐδόκησε, gratiose secum statuit; atque oblectatur se, præcipiens ea quæ mox effecta dabit; “quod*

of the question;) as easily as the lighter reckoning of the formal, scrupulous, superstitious, yet more inexcusably sinful Jew cancelled, by the finger of God, in consideration of the immense burden

*vindicta ejus magnificabit laudem* (תורה. ‘Nihil ad rem תורה:’ fortiter ac sapienter Houbigantius: uti sperabat is qui hæc ludit;) magnificentissimè:” ‘quòd in vindicandis suis egregiam verè laudem, victoriam reportabit splendidissimam.’ qualem indicant cum quæ jam dicta sunt, tum quæ deinceps sunt dicenda capite sequenti. Notatu dignum videtur, τὰς ὁ vel reperisse, vel pro comperto habuisse, תורה. nam ita efferunt prophetæ verba: Κύριος ὁ Θεὸς ἐβλεύσατο ἵνα δικαιωθῇ καὶ μεγαλύνῃ ΑΙΝΕΣΙΝ.

As he thinks no authors so worthy of study as the Sacred, they who think with him, he hopes, will not be disgusted at the mention of one passage more in a psalm of exquisite beauty. *Psa.* 45. 4. “Good luck have thou; ride on, because of the *word* of truth, and meekness, righteousness: and thy right hand shall teach thee *terrible* things.” Such is the order, or rather disorder, of the words. the sense of the clause in view apparently is this. ‘Be thou active, courageous, valiant and successful in the *cause* of Truth; in *vindication* of the *oppressed*.’ עני *humilis*: whether *humble* or not. “To save all the *meek* of the earth” is indeed Princely, or Godlike.

Parcere subjectis, & debellare superbos.

laid on the Son of man: that the forgiveness needed by both is open to both; on the same condition; Faith in the LORD JESUS: grounded, in one view, on His resurrection, in another, on the

The word נראה in this passage suggests another, (*Psal.* 139. 14, 15.) which this writer hath long desired permission of the Learned to read after this fashion.

אודך על כבודך	(נפליתי, if it stand, he
: כי נפלאים מעשך :	understands as Buxtorf.
נפשי ידעת מאד	'admiratione abripior.')
: ולא נכחד עצמי ממך :	

The present reading, he apprehends, is indefensible. נפשי ידעת is new to him. sensation, expectation, and the like affections belong to נפש: whether understanding, knowledge, consideration, may be doubted. the clause howsoever is defective. "And my soul knoweth right well"—What? by order of construction—"them." which ill suits verse 6. "Such knowledge is too wonderful for me." Wherefore ידעת founds to him "Thou knewest." If any chuse to read the last verse first, it is his desire. as also to place v. 14. before 13. The reader is desired to observe the connection of the whole in that order: leaving out כי before אתה; as having crept in from נפלאים כי.

Simili mendo à כליתי juxtà scripto, si spectes ductum literarum, נפליתי originem traxisse facile suspiceris. primò scilicet verbum illud levi incurià scriptum esse ubi non oporteret, tum in-



word of God. The rebuke is chiefly levelled at the presumptuous conceit, that *Circumcision* (including the observance of the *ceremonial* law of Moses) alone did, and that without it nothing could, set a man right in foro Divino. ‘Nay, but (saith the Apostle) it hath been shewn, “that a man is justified by *Faith*.” (it is added with *peculiar* significance, what had else been superfluous,)

felici curâ parcè detortum sedem quasi propriam usurpâsse. Hoc si concedatur, reliqua erunt in proclivi. & postremos versus ita reddideris commodissimè: “Cum exteriora tum interiora corporis mei penitùs explorata & perspecta habebas, quando &c.”

If this writer, who hath nothing in view but Truth, may be indulged in another conjecture, while this psalm is in hand; he requests the Learned to consider, all prejudice apart, (which with some in the sacred text is prodigious,) whether וַתֵּדַע v. 1. be not owing to the oversight of transcribers. May it not be, that some one having written heedlessly וַתֵּדַע for וַתֵּדַעַת, words much alike, others saw the true word, and to preserve this also, found a place for it in the clause foregoing? or gave it a place in the margin: whence it stole into the verse. That the Psalms abound with transpositions, omissions and *immissions*, (*interpolations* are of design,) is, in reason, undeniable. arbitrentur homines cordati.

“ without the deeds of the (ceremonial) law:” that law, which ye prize unduely: that law, which was not given to Abraham. who was justified before he was *circumcised*.’ This, (the writer begs leave to say,) this insinuation is clear. as clear as an *intimation* can be. For it were absurd to imagine, that a *Sinner*, needing, acknowleging and claiming the benefit of the Redemption which is in JESUS, hoping to be justified by *Faith*, because he is a sinner, and neither hath kept nor can keep the (perfect, moral) Law of GOD, should still be apprehensive, that he cannot be justified by Faith, unless he have also kept (take it, if you please, or henceforth keep) unfailingly the Law of GOD.

When our Church professeth, that “ we are righteous before GOD only for the merits of our Lord and Saviour JESUS CHRIST;” how idly is it added “ and not for our own *works*, or *deservings*!” unless this subsequent clause be taken as a reflection on the horrible pretensions of the Pharisees of the Church of Rome.

Still is this remark gainfayed? (as doubtless it will be:) let it be observed, that the point is not *argued*: neither the construction of the whole passage opened; only the reason of so interpreting the clause in question intimated. ‘But is it not true, and doth not Paul affirm again and again, ‘that a man is justified without the works of the *Moral* Law?’ Most assuredly. this declaration is one half of the Gospel. But this is not the point. and the oftener he saith it elsewhere, and the more he insists on it expressly, in language free from ambiguity, the less need or reason is there to suppose, that he intends it here. That trick of fancying and hastily judging, that such a point of doctrine which we delight in is mentioned wherever we could wish to find it, is a source of great delusion.

The religion of JESUS is a manly, rational religion. The Gospel proposeth the noblest enterprize which man or angel can engage in: a conflict with the powers of darkness. and, praised be



GOD! with all the impotence and reluctance of flesh and blood, it yields both abundant motive and sufficient encouragement and strength for the conflict. And, for what relates to the glad tidings of Salvation, as it imports reconciliation with GOD, no man ever yet doubted, whether the forgiveness of sins be not exquisitely grateful to the wounded Conscience. To give the needful sense of sin and danger, to break the obdurate heart, *hic labor, hoc opus est: opus Deo dignum.* "The stout-hearted, who are far from righteousness," will not easily be made to 'believe so as to tremble.' and to make them feel so as to grieve and "weep bitterly," (without which all is nothing,) Who, what is sufficient for this task? JESUS, the blood of JESUS, the incarnation of the Word, the inspiration of the Power, of GOD, these are the engines, by which only, if by these, the proud heart of man, that scornful, pitiful, groveling, aspiring worm, can be 'brought down, and laid low, even to the dust.' Every believer contends earnestly, that there

is sense and reason in this. and all believers agree in this confession: "other foundation can no man lay than that is laid: which is JESUS CHRIST." not so in the notion of 'imputed righteousness.' Here they differ widely. The nonsense grafted on that expression "justifying the *ungodly*," (which is evidently "forgiving iniquity, transgression and sin;" be it a life spent in *idolatry*;) some of them scruple not to say, is equally horrible and incredible. The crude assertions (say they) grounded on that chimerical position, taken as devised, "God justifieth the ungodly," are so unaccountable, that there is no reasoning with men of that persuasion on that point. They confess, that they are strangers to a religion of that stamp. they see nothing like it in the word of Truth. and the word of Truth, they profess and hope ever to shew, is as precious and as much the word of Life to them as to their brethren.

The Apostle, they are sure, hath affirmed, as clearly as words will permit, that "not to impute sin" and "to im-

pute righteousness," *absolve, forgive*, and consequently take into favour and treat as children, on returning (and all have strayed) like the prodigal son, is one and the same. And, for the case of Abraham, (if that must for ever be called over,) nothing, they apprehend, can be more manifest (though the blessed James had not decided the controversy most expressly,) than that his *believing* and *obeying* the call of GOD was *one* (complete) act of duty. "See'st thou, how belief wrought with his obedience; and by obedience was belief completed?" Belief moved him to comply with the Divine command: and this compliance shewed that he believed the Divine promise. Be the virtue or grace of believing any report, any testimony, any voice of any person, what it may; be the efficacy of belief in moving any man rated ever so highly; all the good, all the natural and moral good of it, in their judgement, ("and they think also that they have the Spirit of GOD" by His servant James to advise them,) lies in the being *moved*: to wit; which makes



“ the righteous more excellent than his neighbour;” to do the Will of GOD.

They observe with pleasure, that this account of Faith stands firm as a *cube*. that no adversary can find the least flaw or handle in it to lay hold of. *tota est teres atque rotunda*. that this view of things leaves unbelief without excuse. ‘ if any man believes, he will do the Will of God’ being no otherwise true then the reverse: “ if any man will do the Will of God,” he will believe.’ This, they are very sure, is the perpetual language of the blessed JESUS.

Nothing, they pretend, (and they quote Divine authority, the epistle to the Hebrews by name,) can be spoken too magnificently of this Heaven-born, Divine *Faith*, or *Faithfulness*. And plain reason is there, (they go on to say,) why this living, active, obediential Faith should be accepted: and nothing else. because in this disposition and devotion lies all that is acceptable in creature. and this must be accepted, or nothing, whether in man or angel.

Baptism or circumcision (they conceive) is acceptable on this ground, and none other. and the sacrifice of Isaac goes no farther. nay, and if a man "give his body to be burned, and have not" a right principle, call it what you will, Paul tells us, what to think of him, and how he will be judged of by Almighty God.

They also wish 'it were more considered, what it is which induceth any man to receive the Gospel; or, which is the same, to listen to the message of Salvation. Is it not because it is a message of *Salvation*? salvation as well from his sins, as from the punishment of them? Then, say they, the point of forgiveness, interesting and affecting as it is, O how piercingly joyful to the broken hearted! is not '*all* their Salvation and *all* their desire.'

And, whereas men of a scholastic turn of mind, precise without precision, have taken infinite pains to ascertain the nature of Faith; (and with it the *critical moment* of justification;) some swelling it to a very complex notion,

of vast size and strange dimensions; others reducing it to a conceit almost as shadowy in moral reckoning as a *point* in natural; they could wish, that men, of whose good sense in other respects they have no doubt, would suffer their minds to be opened to a more enlarged way of thinking.

The writer, when he comes to this point, is sensible, *quàm difficili in loco versetur*; what prejudices and perversenesses he hath to contend with. And now he wishes earnestly for that strength of thought and clearness of argumentation, of which want of health deprives him. Yet, so much as it surpasses his might or skill to urge his remonstrance with the cogency of confutation, he doth not despair, from the clearness of the cause, to give some satisfaction to the unprejudiced, and some light to them who are rather unadvised than prepossessed. The love of truth, (blessed be GOD! if he have any quality worthy of esteem, it is that; which he prizes as 'an unspeakable gift;') the love of truth, unleavened with party-spirit,



undebased with selfregard, gives him courage, almost equal to his desire of sapping the foundation of bigotry, animosity, bitterness and rancour.

With all his desires and endeavours, he may think incoherently, and talk wildly, to the detriment of the truth, through the infirmity of his flesh. and the fear of this miscarriage grieves him sorely. but thus he argues. To Him who searcheth the heart all hearts are open. 'The LORD knoweth them who are his.' and He rateth every man accordingly. Is any disposed to do the Will of GOD, in such measure as it is made known to him; is he desirous of instruction, and inclined to listen to the voice of GOD, for his soul's health; what hinders, that we suppose him to be of the number of GOD's elect? It matters not, what measure of the Spirit is needful, and hath been given, to bring him to this temper. it is admitted and supposed, that he hath been led, so far as he hath been led in the way of truth, by the Spirit of GOD, the Spirit of truth and purity. Here then, as it

seems, the cause rests. To this temper he is brought. in this state he is. Now, being in this state, though he committ many trespasses against the law of God, and 'think verily, that he ought to do many things contrary to what God hath reveled to others,' yet, forasmuch as 'he doth it *ignorantly*, through *unbelief*; (not having that 'measure of *faith*, which is *knowledge*, Rom. 12. 4. yet 'dealt to him;') may we not account him 'a vessel of mercy, fitted for salvation'?

Desert is out of the question. the point is, whether God regard the difference of moral character. (For, that there is a difference of moral character in 'them that are without,' who will gainsay?) And, if this be acknowledged, there is an end of the contest. If this be denied; (so that, though the difference be allowed, it shall avail only to the abatement of endless misery;) it is asked most pressingly, 'Human authority apart, the *reason*?' and we plead the *Scriptures* and "the mercies of God"

with confidence. Is this a delicate subject? and ‘am I taken up (doth he say) with Σὺ γράφεις ταῦτ’ εἶναι στρατιωτικά; I answer, with that Attic Patriot, οὐ ΓΡΑΦΩ. nè cenfeo quidem. sentio tantum. et ea quæ sentio jamjam audacter effari subit.’ May it not be presumed of such a man, without derogation to the Redemption which is in JESUS, nay, by virtue of the Redemption which is in JESUS, that ‘his name is written in the book of life?’ that, whatever he ought to think of himself, and will think of himself, when he knoweth himself, neither hath he cause to abandon himself to despair, nor believers warrant to pass sentence on him? May they not rather please themselves with the hope, that, though he have not ‘tasted, that the LORD is gracious,’ yet he is an object of His compassion and ‘long-suffering, Who knoweth whereof we are made, and winketh at ignorance unavoidable’?

And therefore on this ground of reasoning he advances farther, and remarks, that it doth not seem reasonable, that all who receive the same message,



taken in the same respect, should be affected in all points equally as others. and *that* for this plain reason: ‘ they are not all in the same condition.’ to speak a plain truth boldly; ‘ they are not all *ungodly*.’ not in the degree that the Jews supposed Abraham to have been ungodly. no, not in any degree. Surely he who listens to the voice of God, reach it him ever to confusedly, is not in truth, positively and absolutely, ungodly: however the Jews who called all other nations “ungodly,” and “sinners” κατ’ ἐξοχὴν, might be pleased to style him so. ‘ Away with such a blasphemer!’ He hears the cry of the multitude; that multitude, of various complexions, characters and denominations which pique themselves on their Orthodoxy; and begs not to be condemned unheard. Patience he intreats, while with all the affection and solicitude of a grateful member and faithful minister of the Church of England he humbly submits that ground of distinction which he hath mentioned (earnestly

desirous of being convinced and convicted of error and temerity, if he be mistaken in what he begs leave to submit) to the deeper consideration of so many of his Brethren or Superiors as shall give themselves the trouble of perusing his animadversions.

If then a man of no unfriendly spirit, who seeks truth ardently and warily in all religious enquiries, who takes pleasure in professing, that he abhors that 'knowledge which puffeth up,' and delights in that 'charity, which edifieth,' may be permitted to think aloud, he would say, as he hath often thought with himself; that all have not led the same life, have not the same sentiments, are not in the same state, when they receive the knowledge of the Gospel. that all are sinners: not all equally. For instance; the famous Indian Priest, lately converted to the faith of Christ, had he not gradual openings of the truth in his heart, long before the light of the Gospel shone clearly to him? Joy then, we may suppose, and his history assures us, joy (as with the Thessa-

lonians and other idolaters of old,) filled his heart, in much greater measure than anguish or astonishment, when he became well acquainted with 'the counsel of God' concerning the Salvation of Man.

To wave all consideration of what may be the state of some at present in Heathen countries, when the Gospel reaches them; and to confine our observation to what occurs in Scripture-history; and out of great variety to mention two persons only; the state of a Zaccheus and of a Cornelius is widely different. Zaccheus probably was a Jew, who had enriched himself by oppression and extortion, as a publican: Cornelius, though a Gentile, was "devout, and prayed to God alway." Zaccheus was to be "recovered out of the snare of the Devil:" Cornelius 'to be led onward in the path of duty. Both indeed were to be shewn their wretchedness by nature, without both the aids and indulgences of Divine grace. but to awaken, quicken, heal "the slave of corruption" was quite another thing



from giving abundant consolation, instruction and encouragement, to “the child of God.”

They who make Sanctification a distinct affair from Justification, and always and altogether subsequent, might do well to consider——‘*the reason* of the thing’? Yes. that would save a deal of idle conjecture and fruitless disquisition. but, as they would hardly have entertained such a conceit, if they had not made a wrong estimate of *particular cases*, and as fire draws out fire, they might be cured of their mistake by poring a little over *the case* either of Cornelius or of Zaccheus. Or, if this does not clear the point, let them view Cornelius in comparison with another Heathen, abandoned to his lusts and passions; ungodly, (in another manner and measure than Abraham appears ever to have been,) unchaste, unjust. How differently will the same Gospel sound to one and to the other! And where does that difference lie? In the men. And to what is that difference owing? Is it not to the purity and piety

of the one ; or to the impurity and impiety of the other ? And is not the difference considerable ? How was it with the two thieves who were crucified with JESUS ? Doth not all faith depend on the preparation of the heart ? And while this disposition remains on one side and indisposition on the other, will not their feelings, and your application, in reason, differ accordingly !

Was it to be expected, was it fit, that a Cornelius should *tremble* as a Felix, at the most severe discourse of the nature and necessity of “righteousness or temperance,” or at the most awful display of “a Judgement to come ?” Certainly, not. Were persons of characters so opposite, as opposite as light and darkness, to be addressed in the same manner ? Surely, not. A different case requires different treatment. Accordingly they whose disposition and way of life was different were treated differently. And their conversion, or the change wrought in them by the effusion of Divine light, is differently set forth in Holy Scripture. This is true of them

who receive the Gospel of CHRIST. All are not in a state to receive the Gospel: not being "*disposed* to eternal life." Hence that complaint and remark of the great Evangelist of old: "if our Gospel be hidden, it is hidden to them that are lost. in whom the God of this world hath blinded the minds of them who believe not: lest the light of the glorious Gospel of CHRIST, Who is the image of GOD, should shine unto them." 2 Cor. 4. 3, 4. Such was the desperate condition of a Felix.

Taken then or now, how can it be supposed to happen otherwise, than that some should be wholly changed by the light of the Gospel, others in part? Let the authentic records of the first conversions be examined thoroughly for information. Some were "dead in trespasses and sins," when the tidings came, "that a great prophet is risen up among us." and Faith in CHRIST was the first action which *shewed*, that they were "alive from the dead." Of this number probably was Zaccheus; as well as the penitent thief. (not that he



was *unawakened*, when the blessed JESUS “came that way.” the work of the Spirit was begun, “the day had dawned” with him before.) Others, both Jews and Gentiles, believed in God, and feared him, time past; and desired to know and to do His Will. They are not now “to have their eyes opened:” neither need they “to be turned from darkness to light.” “the day-star hath” it may be long e’er this “arisen in their hearts.” The Gospel doth not put them into quite another state. it alters their condition greatly; doth not change it entirely.

The religion of JESUS is not altogether a new thing to them. the name of JESUS is. The mention of a Saviour is prodigious. of such a Saviour, and of such Salvation! This discovery enlarges their prospect beyond measure. it opens a new scene to them. it enlightens and gladdens them as the Sun “clear shining after rain.” the sight and sense of what they perceive, and enjoy as their own, fills them with astonishment and exultation.

Who feel their wants will easily believe :  
 Pardon the humble thankfully receive.  
 Pardon obtain'd, devotion is the fruit ;  
 Love is the *spirit*, gratitude the root.  
 See, where the force of love hath paved the way,  
 Who sinned most the foremost to obey.  
 Zacchéus thus declar'd his sense of sin :  
 The brighter flame shew'd stronger fire within.

Some need repentance more ; all 'light Divine.  
 Is there who would with greater lustre shine ;  
 Who hails the faint and thinly scatter'd ray ?  
 On him is pour'd meridian blaze of day.  
 Cornelius drank, Cornelius thirsted more :  
 A well of life arises at his door.

He who refines and fashions human hearts  
 To various persons various gifts imparts.  
 The sordid wretch is purged of base desires ;  
 The meek to greater lowliness aspires.  
 Each, as he eyes the LORD with face unveil'd,  
 Perceives more sensibly, wherein he fail'd.

becomes every day, all his life long,  
 more penitent, more humbled, more  
 thankful, more joyful, more dutiful,  
 more affectionate, more zealous, more  
 fearful, more careful ; more grieved  
 for past offenses and mischievous ex-  
 ample, for “ negligences and igno-  
 rances,” innumerable, inexcusable, in-  
 tolerable, for sloth and idleness, for  
 every folly or levity which hath escap-  
 ed him ; and more desirous of being  
 exemplary and useful for the future.

With pensive step, yet eager pace, they run :  
 Think 'all is naught, while aught remains undone.  
 JESUS the leader holds the shining prize :  
 JESUS, their King, their Priest, their Sacrifice.  
 Enraptur'd with the thought of matchless love,  
 They spurn the joys of sense, and long to be above.

If this subject be nearly so pleasing to the reader as it is to the writer, he will gladly dwell with him a while on these considerations. What is irreligion, in the source, but the malignity of human nature? What is religion, considered as a principle, so far as it prevails, but the bettering of men's minds and manners? Whatever doth this in any measure hath in it the character of true religion. What doth or is qualified to do it perfectly in all respects, without abatement or depravation, is absolutely pure. Is the knowlege of GOD, of the Gospel of CHRIST, is Faith in the LORD JESUS requisite to the obtaining of this rare temperament, of this excellence of virtue, this blessedness of spiritual condition? Then is this acquisition "the pearl of great price". and every step leading to the



discovery of it is of use, and to be accounted as so much gained. and the accomplishment of all which man can wish for on this side 'the grave, and the presage and foretaste of all 'he can enjoy on the other, is a clear and comprehensive, vital and experimental knowlege of "the Truth, as it is in JESUS".

' Art thou a believer, my brother? and dost thou "love the LORD JESUS in sincerity?" Then thou wilt find, thou hast found more pith and marrow, more juice and nourishment, in two or three such texts as these, "This is life eternal, to know Thee, &c." "Blessed are the poor in spirit: &c." "Blessed are the pure in heart: &c." "Be ye followers of GOD, as dear children." "Be ye merciful, as your Father which is in Heaven is merciful." "and walk in love, as CHRIST also hath loved us:" &c. than in all the voluminous Commentaries and Institutions of Luther, Calvin, and all their followers. Or, if thou needest for solace, or desirest for entertainment, to inlarge thy under-

standing, sharpen thy apprehension, quicken thy relish of Divine things, to gladden, expand, and fire thy heart, the breathings and glowings of human spirits, which have trodden the narrow path before thee, and “through *faith* and *patience* inherit the promises,” take a page of Shaw or Scougal; (‘and will they *humble* thee too? for *that* thou seekest.’ Ah thy false heart, my brother! if they do not;) those “burning, shining lights;” which “held forth the word of Life” with unclouded, unfulled lustre. Or, if the fervour of these spiritual writers do not enliven thee for Heaven and deaden thee to the World enough, or if thou art desirous of flame or fuel for devotional offices, the ardours of a Ken will try, what metal thou art of.’

What is the fond amusement, (this writer mentions freely and affectionately, with the tenderest concern, what extravagances he hath observed; and which it hath often given him pain to observe, attended with effects in some most pitiable, in some detestable: but,

5

admitting the truth of every position and expression,) what is the soothing charm of those favourite notes, 'the righteousness of CHRIST,' 'a whole Saviour,' 'the finished work on the Cross,' 'the plerophory of Faith,' 'the faithfulness of God,' 'a Covenant ordered in all things and sure'; What 'that dismal ditty "A choice drop of honey from the Rock CHRIST;" &c. &c. to such strains of manly sense and angelic taste as these? "Happiness, Heaven is nothing else but a perfect conformity, a chearful compliance of all the powers of the soul with the Will of GOD. so that as far as a godly soul is thus conformed to GOD, and filled with His fulness, so far is he *glorified* on earth."

"Therefore, Christians, if you will make a judgement of your state, lay your hearts and lives to the rule, THE ETERNAL GOODNESS, and see, whether you resemble that copy. For conformity to the image and Will of GOD, *that* is religion. and *that* GOD will own for His likeness: when all the counter-



feits and shadows of it will fly away, and disappear for ever."

Quanto rectius hic, qui nil molitur ineptè !

This is the language of Shaw, in his IMMANUEL. And Scougal hath adopted some of it in that sweet treatise, "The life of God in the soul of man." where, after other like touches copied from the same hand, he closes the paragraph with that bold profession of his elder Brother, a little softened: *I would rather see the real impressions of a God-like nature on my Soul, than have a vision from Heaven; or an angel sent to tell me, that my name is enrolled in the book of Life.*

Now, that Shaw is wordy, and apt to abound in figures or to dwell on them too much; or, that you need not embrace every point which he maintains as true and evangelical; hinders not, that he was a pure and perfect Christian, and (taken in the whole of his character) a sincere and faithful Minister of the Gospel, as ever was. Add what may seem wanting of the penetrative skill, fine reasoning, chaste manner of a Butler, and surely nothing can be

expected or desired more exact and finished in the school of JESUS.

This, this "good fruit" is the grain, which the wise and virtuous seek for. the rest is chaff or muck or rubbish. "No morality, no religion," saith Mr. Venn excellently well, "where the Gospel is offered, can be *acceptable* to God, but that which is exercised in entire dependance upon JESUS CHRIST; which proceeds out of a believing, humble heart, and consists in *constant exercise of all those tempers, towards the world, our fellow-creatures, and our God, which were in Christ Jesus*. [Complete Duty of Man, p. 374.]

The writer hath some where met with this fling at hoodwinked Gospellers:

"For empty subtilties let fools contend:  
Faith is the mean, Obedience is the end."

"He who cometh to GOD must believe that He is, and that He is the rewarder of them who diligently seek him." Heb. 11. 6. "Looking unto JESUS, the *author and finisher* of faith": Heb. 12. 2. 'who hath *led the way*, reached the goal, and now *dispenseth the crown* of life to

them “ that obey Him”: τοῖς ὑπακούουσιν αὐτῷ. ‘that follow His steps.’ “ looking for that blessed hope, and the glorious appearing of the great GOD and our Saviour JESUS CHRIST: Who gave Himself for us; *that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works.*” Tit. 2. 13, 14. “ Without the Scriptures I might have supposed, that there would be a Judgement hereafter: wherein every man should be treated in a manner suited to HIS REAL CHARACTER.” [Walker’s Sermons, vol. 1. p. 335.] What need then of THE RIGHTEOUSNESS OF CHRIST; as vulgarly understood? The good Mr. Shepherd saw cause above 120 years agoe to bid men beware of “making a *disheclout* of the righteousness of CHRIST.” [Sincere Convert, last page.] Quid si vidisset——!

Surely it were easy to shew, and the writer thinks it needful to remark, and sufficient to note briefly, that the now vulgarly received notion of that celebrated appellation of Israel in one place, and of Jerusalem in the other,



(*Jer.* 23. 6: 33. 16.) proceeds from a gross misnomer. It seems to him to be strangely imagined, that the LORD (JESUS) is spoken of as to be called "our righteousness;" when it is said, that *Jerusalem*, and *Israel* likewise, "shall be called THE LORD OUR RIGHTEOUSNESS:" *Judicial* righteousness: more intelligibly, *vindication*: or, if you please, *justification*: which is, (for reasons well known to the learned and to every intelligent reader,) *justifier*; *judge*, *avenger*, *deliverer*, SAVIOUR. as the context abundantly demonstrates. Latine dixeris "JEHOVAH *Vindex* seu *Stator* noster." quemadmodum "The strength of Israel," 1 *Sam.* 15. 29. (*victory* in the margin,) JEHOVAH "Victor (doctissimus Spencer "*Triumphator*) *Israelis*:" Romanorum more, *Feretrius*."

\* The Person by whom, as also the manner in which the great *deliverance*, the "everlasting righteousness," here typified was to be accomplished, is set forth at large by Isaiah, in the 53. chapter of his prophecy. especially at the 11. verse: ברעתי &c. which seems to import thus much. "By taking *diligent cognisance* (see *Psal.* 1. 6. &c. &c.) of the pitiable condition

That the vulgar interpretation of the 'prophetic word' was not always in fashion, even since Luther or Calvin bare sway among us, may be judged from what is said in the Dictionary of Wilson and Simpson on the word 'righteousness.' "God so called: Who is righteousness itself; and the *author of all righteousness* in others." 'Right. (saith this writer:) this is, in effect, the interpretation I contend for. For 'What is the cause? *Righteousness*. and Who are our adversaries in the cause? "The enemies of all righteousness." and Who is our Advocate, Avenger, or deliverer? *JESUS*. and What is our deliverance? *Spiritual*. and How doth He deliver us? by the Word and Spirit: by

F 2

of sinful mortals with the most compassionate regard shall my tenderhearted Envoy succour and "save to the uttermost them that come to Me by Him;" even suffering for them.' "The Son of man came not to be ministered to; but to minister: even to give His life a ransom for many." "GOD was in CHRIST, reconciling the world unto Himself; not imputing their trespasses unto them."

faith and love “cleansing us from *all unrighteousness*.” [‘from all sin.’ *really*: not *judicially*; as S. John seems to have intended. (nor let any caviller say, that this writer intends *Perfection*.) “God is with all confidence to be relied on. He will not suffer us to be tempted above that we are able: but will with the temptation also *make a way to escape*; that we may be able to bear it.” The being *delivered* by God out of all whether temptations or tribulations hath this final issue, *purification*. In this comprehensive sense, as it appears to him, “God *justifieth* (צִדִּיק) His elect.” Rom. 8. “Is any thing too hard for God?” Jer. 32. 27. His words are acts. and as דָּבָר (*word*) passes current for *thing*, the Divine procedure is often signified by forensic terms; expressive of a kind of verbal process. Places of this kind are too obvious to need mentioning. Luckily the margin at Isa. 50. 8, 9. refers to Rom. 8. 32, 33. That instances of behaviour the farthest imaginable from any thing *judicial* should be *so* spoken of, hath nothing new in it.



It is rather surprising, that so many, through inattention, wonder at phrases and figures of speech, as strange and unaccountable, in ancient, Eastern writers, when all countries at all times have had the same, in less measure, and we may observe the same every day at home. How familiar is it with us, for instance, to call 'hurting any person or thing by accident 'doing an injury or a prejudice!' There appears to be no more necessity of supposing Paul to have had in view some act of *judicature*, in the place referred to, than our LORD, when He assured His disciples, that "nothing should by any means hurt them." *οὐδὲν ὑμῶς μὴ ΑΔΙΚΗΣΗ.*]

His dulness, he confesseth, is insuperable, if he be in an error, when he professeth his astonishment, that ever those words, construe them how you will, "The LORD our Righteousness" should be deemed equivalent to "The LORD His righteousness is ours." Rather, he apprehends, they are as like as the case will admitt to a phrase which occurs in a Psalm of thanks for temporal deli-

verance; *Psal.* 92. 15. "The LORD my strength." \*

\* And again, *Psal.* 144. 1. Or may he venture to say, that the next verse furnishes a word exactly similar?  $\pi\tau\tau$ : well translated of old "my hope"; with a marginal intimation, 'mercy': not so well rendered since, "my goodness;" unless it be understood as 'Who art good to me.' as we say, 'my Love'; 'who art dear and kind to me.' And this interpretation equally suits "our righteousness": taken as 'Who is righteous; just, and consequently (as he 'helpeth us against the enemy') gracious to us.'

The truth is,  $\pi\tau\tau$ , taken in its origin, especially when spoken of GOD, very nearly corresponds, with greater both energy and flexibility of signification, to  $\pi\rho\acute{o}\nu\omicron\iota\alpha$ : which includes  $\epsilon\upsilon\omicron\iota\alpha$  as the motive. "The providence of Thy goodness" (in the Litany of the Church of England) declares the force of it entirely. On this character of The most High all hope in Him is grounded, all petitions formed. As another Collect soon after, analogous to the former, indicates. "that—we may put our whole trust and confidence in Thy mercy". And the object of this inexhaustible loving-kindness and Divine protection (which includes almighty power, inflexible justice, impartiality, irresistible vindication) is accordingly called in the same language  $\pi\tau\tau$ . who is also supposed to be deeply sensible of the care and protection of His Heavenly Father. In like manner, as it appears, from  $\pi\tau\tau$ , vindi-

This writer hath ever marvelled with great concern, that even they who understand the original languages should in numberless places of the Bible be led away with the lure of sound, or

*cation, salvation*, comes צִדִּיק, taken passively, *vindicated, saved*. Psal. 97. 12: 118. 20. &c.

This chief and ruling sense of the word חסד appears, under various aspects, in very many places. a few shall be mentioned, to excite the curiosity of the reader. Psal. 16. 10: 62. 12: 85. 10: 86. 2: 89. 25: 101. 1: 145. 10. Prov. 20. 28. חסד in perfection, it may be said, goes near to finish the character of a perfect Governor. On the other hand it may be said, that "a king sitting in the seat of judgment, and scattering away all evil with his eyes," Prov. 20. 8. is the image of חסד (*Mercy*) in perfection. From this fruitful source, of Love and Parental concern for the welfare of others, what may not spring? will not *attention, assiduity, constancy*, (of the beneficiary likewise, in the reciprocal offices of devotion,) *punctuality*; whether in *promise* (oath) or *performance*? Instances of this use of the word are very frequent. Isa. 55. 3. is the most memorable. and it is observable, that the Seventy use ὁσιος (which indeed differs little in sound,) in all these cases. of which the margin of large Bibles at Acts 13. 34. assures the English reader. Ὅσιος πιά (it is no presumption to say) is ὁσιος πιά: חסד cultor assiduus; לא חסד 'parcus et infrequens': tum qui pensi nihil habet, quid



yield to the force of habit, in reading the present (in many respects inimitable) English translation. A specimen or two, beside what hath been menti-

dixerit egeritve. *Pfal.* 43. 1. שָׁפְטֵנִי — “Give sentence with me,” the old Translation, “and defend my cause”. happily so far: poorly and perversely afterwards, “against the *ungodly* people.” aptly the Seventy. מְנוּרָה לֹא חָסֵד — ἐν ὁσίῳ — ‘from a *faithless* nation’ — ‘à gente *parum piâ*, (*perfidâ*, *perjurâ*,) à viro dolo et pravo, eripe me.’ So manifest is the notion of the word חָסֵד, here very casually and briefly mentioned, not fully or clearly set forth, (which requires large explication,) that the writer of these cursory remarks hath long persuaded himself, that there is not a clause where it occurs, no, not *Isa.* 43. 5. nor even *Lev.* 20. 17. which is not easily reducible to this interpretation, in genere. *Prov.* 14. 34. hath not the least shadow of difficulty. “*Righteousness* exalteth a nation:” ‘yea, *Mercy* in a people is better than *Sacrifice*. *Prov.* 25. 8, 9, 10. seem to be disjointed and ill translated. The 9. and 10. verses may be connected thus: “Discover not a secret to another; lest he that heareth it” ‘do thee the same *kindness*’; play thee the same *trick*; ‘and what thou hast blabbed unadvisedly never be recalled.’ חָסֵד הוּא, *Lev.* 20. 17. hath much the appearance of ‘*Piaculum!*’ *res est procuratio, piaculo digna: vel, quod perinde est, res sacra.* ‘it is an execrable thing.’

oned,\* relative to the subject in hand, may be of use to prevent raw scholars from being duped by unlearned or injudicious, superficial, flimsy expositors.

1 Cor. 15. 34. “awake to *righteousness* :” what is that? ἐκνήψατε δικαίως. “awake *righteously*”. (old translation :) ‘awake, as ye *ought* to do.’ ‘awake *thoroughly*’.

Heb. 12. 11. καρπὸν εἰρηνικὸν———ἀποδίδωσι δικαιοσύνης. what is that? May it not be εἰρήνην, ὡς καρπὸν τινα δίκαιον, (ἢ καὶ δικαίως) ἀποδίδωσιν?

“in *due* time it yieldeth Peace, as the *natural* effect of such treatment, when taken *kindly*.” ὕπερον, (ἐν καρῷ,) γεγυμνασμένοις. as the same author hath expressed himself elsewhere, in language cast as much out of the common way. 2 Tim. 2. 6.

τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

Latinè forsan haud ineptè reddi potest:

‘*suo (justo) tempore justus fructus pro-*

G

\* Be it noted here, (as it escaped notice in due place, page 47. line 18.) that *Eucracy*, were the word familiar, would express the force of עָרַץ in many passages of Holy Scripture. to mention one; *Psal.* 62. 12. “to Thee, O LORD, *belongeth* MERCY: (*Eucracy*; ‘the execution of *Justice*:’) for Thou renderest to every man according to his work.”

venit.' May not Phil. 1. 11. also be understood in the same manner, on the same principle? *ἡρπάζει*, (be it noted, as it comes to mind,) Joel 2. 23. is evidently *justâ mensurâ*.

What transpositions the sense leads to, create no difficulty. though they be not so manifest as *ἀκροατὴς ἐπιλησμονῆς*, "a forgetful hearer," or *οἰκοδομὴ τῆς χρείας*, "the use of edifying". And, to take away the seeming boldness of construction, be it asked; is not *τὰ πνευματικὰ τῆς πονηρίας*, Eph. 6. 12. to be understood as if it were *πνεύματα πονηρὰ*? So the margin: "wicked Spirits." and may not *τὸ ἅγιον κοσμικόν*, Heb. 9. 1. be designed to signify *τὸν ἅγιον κόσμον*? or what is *τὸ λογικὸν γάλα*? Every kind of Enallage is frequent in Holy Scripture. a signal instance occurs Rom. 6. 17. *Utinam hi latices fitim cieant in cœlis extinguendam!* Amen. Faxit Dominus noster JESUS CHRISTUS!

What account the compilers of our Liturgy made of the doctrine of 'imputed righteousness' is evident. inasmuch as in the whole compass of the



book of Common Prayer not the least trace of it is to be seen. which indeed is the cause, why the finished modern Hyper-Calvinist ‘abhorrs that offering of the-LORD’: as favouring strongly of *self-righteousness*, and being altogether built on what these sharp-sighted religionists call ‘the *Self-justifying* plan.’ What Solomon said of strife, “the beginning of it is as when one letteth out water,” is eminently true of the least departure from that “Form of *sound* words,” (*ὑγιαίνοντων*, *unbloated*,) which the Ministers of the Gospel are bidden to “hold fast,” and to relate *simply*, as it “was once delivered to the Saints.” Surely it behoves all of us to “contend earnestly for the Faith of the Gospel:” “in all things shewing ourselves patterns of good works; in doctrine *shewing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned;” “in meekness instructing those that oppose themselves”: and to be very diligent and lose no time in instilling “the sincere milk of the Word”

into the lambs of the flock: lest it be too late to think of guarding them against the contagion of "such exsuffolate and blown surmises", as are now current among serious people: when one adulteration of the truth makes way for another; when a Tillotson is held in abhorrence, when a Beveridge hardly escapes the flames, when "the *Baxterian Bible*" is as much detested by others as ever 'the *Grotian Religion*' was by him, when *Walker's* "Christian" is branded, as *legal*; when to read Doddridge's "Family Expofitor" is called 'working out our own righteousness,' and his "Rise and progress of religion in the soul" A DEVOUT PATH TO HELL. And this, the voice of one distinguished leader, is the sentiment of a very numerous band of followers. How then must the offices of our Church be derided! And yet, most strange and unaccountable! these men plead the Articles and Homilies of the Church of England. Either the Church or they have a marvellous faculty of self-contradiction. The Desk

spake notably against the Pulpit some years ago on occasion of one extreme : it deserves as well to be heard now, should it protest as vehemently against another.

A few short Collects, of great significance, if they do not put our adversaries to the blush, (needs it to be said, that the adversaries here intended can only be the profest members of the Church of England? and let us also blush, and weep, and cry earnestly in secret, my Brethren ;) may shew them, that they “ know not, what manner of spirit they are of,” and add grace and strength to this prolusion.

“ O GOD, from whom all holy desires, all good counsels, and all *just* works do proceed ; &c.”

“ O LORD, our heavenly Father,—grant, that this day—all our doings may be ordered by thy governance ; to do always that ’is *righteous* in thy sight : &c.”

“ Almighty GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hidden ; cleanse



the thoughts of our hearts by the inspiration of thy Holy Spirit ; that we may *perfectly love* thee, and *worthily magnify* thy holy name : &c.”

“ Almighty GOD, who hast given thy only Son to be unto us both a *Sacrifice* for sin and also AN EXAMPLE of godly life ; give us grace, that we may always most thankfully receive *that* his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life : &c.”

“ O Almighty God, who by thy Son JESUS CHRIST didst give to thy Apostle St. Peter many excellent gifts, and commandedst him earnestly to feed thy flock ; make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same ; that they may receive the crown of everlasting glory : &c.”

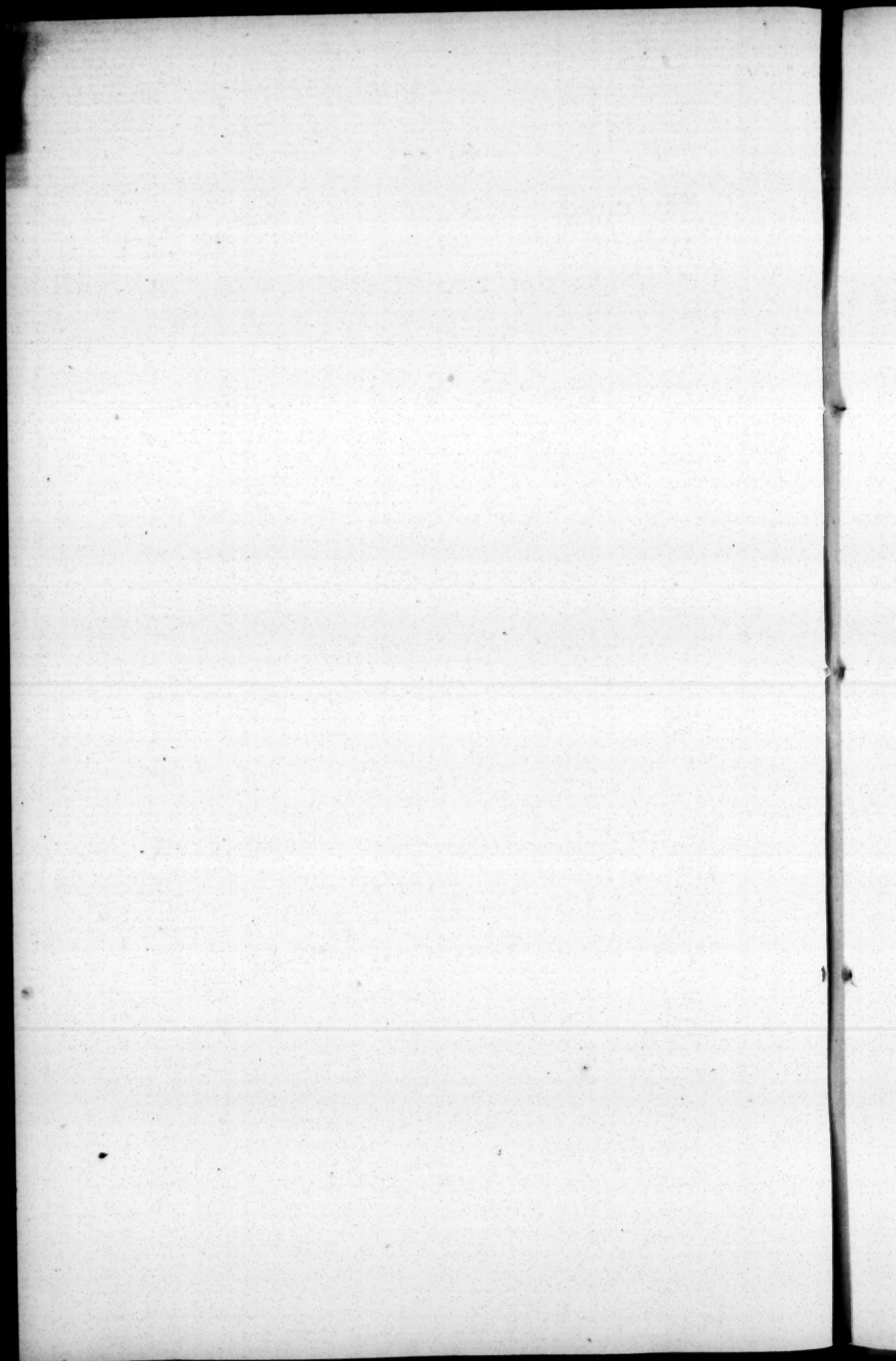
“ O Almighty God, who hast instructed thy Church (must we not understand ‘ in all things needful’?) by the heavenly doctrine of thy Evangelist Saint Mark ; give us grace, that, being not

like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel : &c.”

“ O LORD, who hast taught us, that all our doings without charity are nothing worth ; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity ; the very bond of peace, and of all virtues ; without which whosoever liveth is counted dead before thee : &c.”

An earnest wish, “ that the LORD may send forth able and skilful (otherwise they can hardly be faithful) labourers in the word and doctrine,” who may stop the progress of heresy and schism, shall finish this Apology ; as hasty, and (for every thing beside the subject in debate) as unworthy of public notice, as the Letter to which it is prefixed.

ACTON:  
May 8. 1766.





A L E T T E R

TO THE REV. \*\*\*\*\*

---

*November 30. 1764.*

DEAR SIR,

**Y**OU ask me, “ what I think of the common refuge, Sincerity?” I dare say; nearly the same as you do. as a “ refuge of lies.” The sincerity of Infidels and worldlings is hypocrisy and selfdeceit. But is any man Spiritual, instead of Carnal; Heavenly, instead of Earthly; Godly, instead of ungodly? Him I call Sincere. one whom the FATHER loves and hath loved, adopted and carested: need I say, *hath* accepted, or, *will* accept, for CHRIST’s sake? The doctrine of “ Imputation” I never

H

disallowed. I ever thought, that I am justified, “ *accounted* righteous, only for the Merits of our LORD and Saviour, JESUS CHRIST.” and “ Deservings!” I know of nothing in myself but Hell-deservings. It is as evident to me, as Scripture and common sense can make it, that I owe all my Salvation, from first to last, to the Redemption which is in JESUS CHRIST; to the *Obedience* of “ the WORD made Flesh.”

The *Righteousness* of CHRIST! what is it? a singular character: expressive of the Lamb of God, slain to take away the Sins of the World. The Divinity of CHRIST, what is it? the grand qualification of the Redeemer of mankind. Suppose him *not* righteous, not sinless, sinfull; or (which is incomparably more,) not God, a Creature; what becomes of the Propitiation? The *Righteousness* of CHRIST then, what is it? I answer: what is the Divinity of the man CHRIST JESUS? an essential requisite in the person and *Character* of the Saviour. That this God became Man: (that *This Man* did not sin! what of

that?) that He endured all the infirmities, all the distresses of human nature: nay, “the contradiction of Sinners against Himself!” and, to complete all, having “*humbled* Himself thus far, became *obedient* unto Death, the death of the *Cross*!” Τῆς μὲν ἐπώχστ’ ἰὼν, τόδε τέτρατον, ἔκετο τέκνωρ.

Talk you of His fulfilling the Law for *us*? Scholastic figment. apage: (pace tuâ dixerim:) nè hilum quidem istiusmodi in SS. repertum dederis. Gladly indeed do I wave and avoid all idle, vain, presumptuous, audacious, *human* ratiocination about what rests wholly on *Divine* wisdom, for the fact, authority, for the relation; and refer you, in this allusive way of speaking, “to the Law, and to the Testimony.” and on this ground I take upon me to affirm, that JESUS, the blessed JESUS, “fulfilled the law” of God for *himself*; of *Moses*, as also of the *Jewish* State, ceremonies, and customs, (even to the receiving Baptism of *John*;) and of the *Roman*

\* Will you say, that the baptism of John was Divine? Agree’d. Yet it bound not JESUS. He



Government, (even to the paying tribute which was not due;) for our *example*; that we likewise might be "subject to the Powers that be;" and *finally*, the *law* (*decree*, חוק) of the Divine Oeconomy, in His incarnation, humiliation, *satisfaction*, "for *us men*, and for our Salvation." Great account is made of Rom. 5. 18. I see no more in it than this.

What the man JESUS was obliged to do, as man, cannot be placed to our account. What more evident, than that, had he sinned, he had wanted a Sacrifice for himself? What He did purely for us men, of that only can we reap the benefit. and what that is, is evident. all that He did, as the Messiah, all that He suffered, as the

regarded the account which the Jews made of it. it was held a mark of Sanctity. therefore he conformed. "to the Jews He became a Jew." Incredible is the philanthropy, Syncretism, Anthropopathy, of God, both visible and invisible. Well might JESUS say, in this respect, "He that hath seen Me, hath seen the Father." See this exemplified in all the language of the Scripture, in all the history of the Jews, in all the apices of the Mosaic legislation.

Redeemer. All that the WORD, the WORD incarnate, the man CHRIST JESUS, did (or suffered, which is the same) in that character, in that office, special, extraordinary, for our Salvation, (extra id, quod fieri oportebat, nè ipse fieret peccator,) all is our's. by Faith. You ask not a detail of the particulars. I need not so much as mention the first. "That the WORD was made *flesh*!" *there* is a fund of imputation.

Does the word δικαίωμα stick with you? Be pleased to observe, that in Scripture language 'to do the will of God,' in any case *to do* the thing *required* is *righteousness*; τὸ δίκαιον צדקה, לצדקה: (Deut. 6. 25: 24. 13.) the thing *required* and likewise the thing *done* δικαίωμα (Rom. 8. 4: 5. 18. Heb. 9. 1. Rev. 19. 8.) and the *doing* of it δικαιοσύνη also the *appointment* and *acceptance* of it, (be it on terms inexpressibly *gracious*; as those of the Gospel;) likewise whatever is *equitable*, *suitable*, or *covenanted*, is called in the New Testament δικαιοσύνη. (Matt. 6. 33. Rom. 3. 21, &c. 14. 11: 9. 30, 31: 10. 3. Jam. 1. 20.) Jam. 3. 18. Καρπὸς τῆς δικαιο-

οὐνης (δίκαιος) &c. 2 Tim. 4. 8. ὁ τῆς δικαιοσύνης  
 σέφανος. (τῆς ἐπαγγελίας, probably.) קָדַשׁ, Psal.  
 24. 5. may be so understood. or here,  
 as in very many places of the Psalms  
 and Prophets, it signifies *vindication*,  
*deliverance*; such as David experien-  
 ced: such as is expressed Psal. 41. 1.  
 The ἐλεημοσύνη of the Seventy in the places  
 cited only shews, that at the time of  
 that version קָדַשׁ was often so under-  
 stood. and this sense of that word, as  
 also of δικαιοσύνη, became (as you know)  
 extremely familiar. They who catch  
 at a word should be asked, what is a  
 “Profelyte of *righteousness* ;” “trees of  
*righteousness* ;” “branch of *righteous-*  
*ness* ;” likewise “Mammon of unright-  
 eousness;” “sacrifices of *righteousness* ;”  
 &c, &c. (Deut. 33. 19. Psal. 4. 5. Isa.  
 49. 24.) what δίκαιος, &c. (δικαιότατος εἶ—do  
 you remember it in Plato’s Sympos.?  
 “you are *the fittest*, most likely person,  
*just* the man I wanted, to tell me what  
 passed.”) what *justa* oratio, &c. in La-  
 tin; what “most *righteously* have de-  
 served,” in English: (*so* CHRIST hath  
 most *righteously* deserved; such is His



δικαίωμα\* that penitent believers should receive forgiveness of sins.\*) what “your observation is *just*”; “his action is very *just*”; and (the notion of *exactness* transferred to a point of time,) “*just* as I had finished my Letter”?

Pray, how do you understand “*Endue thy Ministers with righteousness*”? Questionless, in the Psalm referred to, (132. 9, 16.) regard is had to the Prophetic language and Israelitic usage: “garments of *Praise*, of *Salvation*.” &c. “as for his enemies; I shall *clothe* them with shame: &c.” “Succour and support thy Servants”: “Clothe them as with the garments of *Vindication* and *Success*.”

Dear Sir, ever, while I live, I shall think it my duty to protest against such

\* Τὸ γὰρ γέρας ἐστὶ θανόντος. Τεχθέντος, συγερᾶτε βίς κρᾶτερ' ἄλλ' γέ' ἔχοντος. May not one oppose to Rom. 5. 18. Heb. 10. 14? “by one *offering* &c.” I do not. Since writing the above I looked at the Symposium, in the *Plato* of Serranus: who translates δικαιοτάτος γὰρ εἰ τὸς ἐταίρος λόγος ἀπαγγέλλειν hoc enim à te *efflagitat amicitiae officium*. (silly!) ut *amici* (*sodalis* is the word;) sermones referas. an *intimate acquaintance* was a *very proper* person—There lies the ratio.

language as this: “the righteousness of CHRIST imputed to a believer instead of his own”: “the want of a better righteousness than our own”; “wherein to appear! either now or in that day”: “when we must be justified as ungodly.” Yet, though inflexible in the point, surely I am, as all οἱ ἀληθεύοντες ἐν ἀγάπῃ, very tractable in concession. A sort of Collect shall declare my notion of the δικαίωμα, task *assigned*, work *required*, (not untruly though unsafely called, because vulgarly and horribly perverted,) *righteousness*, meritorious righteousness, τῆς θεανθρώπου ὅς ἐμαθεν ἀφ’ ὧν ἔπαθε τὴν ὑπακοήν. an other-guise test of obedience than that which was too hard for Adam.

O almighty God, who of thy tender love towards mankind hast sent thy Son, thy only begotten Son, into the world, to take upon him our flesh; and in that condition to bear poverty and distress, hunger and thirst, watchings and fastings, weariness and painfulness; be in perils by his own countrymen, in perils among false brethren, be betrayed by one disciple, denied by another; and

finally, after having endured the temptations of Satan, and the contradictions of Sinners, been arraigned as an impostor, and convicted as a blasphemer, mocked, buffeted, scourged and spit 'on, crowned, robed, and sceptred in derision, to suffer; the just for the unjust, the Sovereign for his subjects, the King for rebels, the Creator for sinful creatures; to suffer death, even the death of the cross; being crucified between two thieves, and held more infamous than either; to the intent that all believers, being justified by thy grace, in consideration of *this* righteousness, this obedience, this inestimable oblation (this astonishing humiliation, this incredible patience, this God-like condescension and long suffering) of that spotless Lamb, that God incarnate, (who was thus obedient to thy counsel and his resolution, to thy Will and his consent, to thy appointment and his choice, that all who believe in him) should follow his example; in all lowliness of mind, in all humbleness and meekness, in all



patience and self-denial, in all dutiful and chearful obedience, in all brotherly love and kindness to each other; O thou incomprehensibly great and good God! mercifully grant, that we may so follow his example, in every point of imitation, as to partake of his recompense, at the resurrection of the just; through the merits and intercession of the same gracious advocate and powerful mediator, JESUS CHRIST the *righteous*. Amen.

Be pleased to note, that παράκλητον—  
δίκαιον hang well together in construction; and, if sundered, have an apt coherence. The omission of the Article (τὸν) though never a proof, yet hath sometimes, as here, a very significant look. nor (if taken apart from παράκλητον) can I understand δίκαιον in this place, nor almost in any place of Scripture, otherwise than as *comprehensive* of all moral goodness; (in God absolute, in man with due rebatements;) and peculiarly *expressive* of what Moralists call *distributive* justice: no less in the favourable, than in the dreadful, notion of Divine interposition. yea,

chiefly in the views of benignity ; constantly of equity. so as that the same stroke brought relief, rescue, *vindication*, to the suffering, endangered, oppressed, which inflicted *vengeance* on the oppressor. There is not a text in Scripture, dubious or indubious, of the interpretation of which I am more assured, than I am, that δικαιοσύνη and δίκαιον, Rom. 3. 21, 26. & quæ sequuntur & quæ interveniunt omnia, referr simply (while they declare the astonishing *Mercy*; agreeably this too to the *benign*, comprehensive sense of *righteousness*;) to the moral truth, *Equity*, *impartiality*, of the Divine procedure in the administration of *Justice*, whether *severe* or *gracious*. In like manner, you shall find, that amongst the ancient Greeks and Romans δίκαιος, *justus*, *æquus*, (if it have no restriction annexed,) always leans, if I may say so, to the side of *kindness*. “ pauci, quos *æquus* amavit Jupiter,” &c.—Here, in St. *John*’s epistle, I can easily understand by δίκαιον ‘ ever ready to plead for, vindicate, and, as need shall be, (and therefore also represented *standing* at

the right hand of God, as in act) to succour \* them that are grieved, or tempted, howsoever.'

Doubtless, you have seen the preface to Mr. Venn's "Duty of Man." Be that production, as also the work it introduces, ever so valuable, ever so useful, it has that usual oversight, of confounding the moral character, (the spotless innocence, the *sinless* obedience, the perfect righteousness,) with the *merits*, the peculiar, *transcendent* obedience, of CHRIST. which could hardly escape your observation. And, if I mistake not, there is great want of precision in the manner, in which he speaks of "Works," and of "Sincerity."

You know, what exceptions I have to make to a man's being "invested with a righteousness existing in the person of JESUS CHRIST."

I deny, as you know, that *righteousness* can be transferred: or any works; but

\* So, in a passage of Menander; cited by Spencer: (de legg. Hebb.)

——τὸν δίκαιον δὲ θεὸν  
οἴκοι μένειν, σώζοντα τῆς ἰδουμένης.



those of Supererogation. True: (if that thought occurs;) the whole Life of CHRIST was a work of Supererogation. the whole Life of CHRIST therefore may be transferred. This I acknowledge. and in this I rejoice. the righteousness of His person cannot. no, nor the Divinity of it. *What* this righteous, this Divine person *did or suffered for us*, is all, as I have explained myself at large, “a matter of *imputation*.” “Dependence therefore on *that righteousness*, wrought out by Him for Believers, as appointed of God for Sinners to trust in, is the precious Faith of the Gospel.” “All this,” as said Sarah, Duchess of Marlborough, “I know to be true.” but when that Author, agreeably to the notion he has formed of a *personal* righteousness, imputable, or transferable, from one to others, sets forth this Proposition, (aptly enough, as the conclusion of his premises,) “Dependence on *that* righteousness, as wrought out by Him for Believers, and appointed of God for Sinners to trust in, is the precious Faith of the Gospel,” I stand amazed. næ,

ego desipio immane quantum, vel is totâ errat viâ. “ At ab eodem angulo, quem acutissimum dixeris, fit divortium.” Fit.

But I wave this capital, and now stale, objection. I contend not; that the *simplest* Faith in the Redeemer will *best* “ answer the exigence of the greatest sinner” “ at the hour of death.” but, I confess, it grieves me, that there should be the least inconsideration, the smallest inaccuracy, when the momentous truths of the Gospel are the subject of inquiry. To put any thing for Gospel, which is not! *εὐαγγελίζεσθαι παρ’ ὃ εὐαγγελίσθη!* “ Add thou not unto His words : lest thou be found a liar.” how needful the caution, how dreadful the admonition! Yet surely the reasoning or language is faulty here; or both. The words are, “ nothing else must be the ground of our confidence towards God.” “ no other” *Faith*, unquestionably. and *that* is it of which he spake. it follows, however: “ *Not Works.*” To me here is no coherence. This is not arguing. I will not push this matter. For, if the incon-

gruity be not seen, it cannot be shewn.

Again, it is urged : “ *Not Sincerity.*” The same objection, for the same flaw, lies here. But, waving this, What do I hear ? “ *Not Sincerity*” “ the gracious condition of the New Covenant” ! “ Then is all preaching vain : and all Faith is also vain.” “ The law of perfect obedience” expired, as I take it, at the Fall of Adam. To me this is so “ evident,” that to have “ mentioned” it expressly would have been holding a Candle to the Sun. Thereafter, I apprehend, the Covenant of Grace took place. and this principle along with it : “ it is required according to that a man hath ; and not according to that he hath not.”

“ But the law of Moses”—What have you or I to do with the law of Moses ? \*

\* “ The Law of Moses is the Law of God.” The law of Moses was a law of God, *relative*. Is it therefore the Law of God, *absolute* ? Is there no difference between a law national, temporal and temporary, and a Law universal, eternal, and everlasting ? And here I stand amazed at this other source of jargon and jangling. Pardon me, Dear Sir, if I am so unhappy as to differ from



To cut the matter short; I ask, can any thing be accepted at our hands in lieu of *perfect* obedience; *which* is impossible? If not, we perish inevitably. If any thing short of perfect obedience

you. The blessed GOD knoweth, how sincerely and solicitously, how disinterestedly and unprejudicedly, I seek the truth.

And to whom should I unbosom myself, and disclose my inmost thoughts, be they ever so absurd and sinful, but to a Friend to whom I pay the greatest deference? The mention of them, in this view, is not arrogance, but acknowledgement. Wherefore, (to use the words of Shakespear)

“Sith I’m entred in this cause so far,

“Prick’d to’t by honesty and love” of Truth,

“I will go on”.

‘Vide, audi, judica’ is the motto of a ring, which a Clergyman gave me thirty three years agoe. Few stand to consider a matter thoroughly. May I be found to have profited by this intimation.

Could it well be imagined, (thus have I reasoned with myself;) that the epistle to the Romans bears such an aspect; I marvel, how any man can persuade himself, that the epistle to the Galatians furnishes arguments for the perpetuity or universality of the law of Moses. Is it written, “CHRIST hath redeemed *us* from the curse of the law”? ‘and that law is the law of Moses.’ Granted. most undeniably, that law

can be accepted of God from *us*, it must be "Sincerity." This peppercorn, scanty as it is, is all the acknow-

K

is the law of Moses. Therefore manifest it is, that you or I, Gentiles, never were, or could be, subject to that law: unless we had been circumcised, and expressly came into it. How then can *we* be redeemed from the curse of a law, to which we never were subject? And what is that curse? not the extreme malediction of that Law of God, which reaches all mankind. not "the worm, which dieth not;" nor "the fire, which never shall be quenched." But what is the curse? "Cursed is every one that hangeth on a tree." and doth not every syllable of this curse argue it to be special? and be the punishment ever so dreadful, it terminates in present, corporal suffering; it hath nothing to do with Death Eternal. "But this betokened a heavier vengeance." Is it denied, that a forer vengeance is due to sin? The point is; *what* the law of *Moses* denounces; and to *whom*. To the subjects of that law, and of His legislation. to *Jews*: not to Gentiles. Who may not see, that those four verses (*Gal.* 3. 10—13.) stand apart; in a parenthesis? the connection being most remarkably entire without them; and the argument designed by the Apostle purely to confute the arrogant pretensions of his countrymen; who flattered themselves, that *their observance* of the law of Moses entitled them "to justification of Life."

legement 'we have to give to the LORD of life and death, temporal and eternal.

Does this Author say ; ‘*Faith* in the righteousness, or perfect obedience, of CHRIST is the only thing, or condition, which GOD will accept from *man* : because “perfect obedience is the *only obedience* GOD will accept from man” ? Why, herein lies the incoherence of his discourse ; and consequently the incongruity of the remark, together with the falsehood of the assertion. For I say again : “ *Not* Sincerity the condition of our acceptance with GOD” ! (Be pleased to observe : *Faith in the Redeemer* is out of the question. This supposed,) is not Sincerity “a just ground of confidence towards GOD” ? Then nothing can be. again I say : if this be not accepted at our hands, nothing can be. The perfect obedience of JESUS, you are sensible, is nothing to the purpose. Be this what it may ; it is available only to the *Sincere*. Humble, sincere, or penitent is, in effect, the same ; in the case of a Sinner, pleading “the Re-



demption, which is in JESUS." I ask moreover: Is any obedience *yet* required at *our* hands? after that, which CHRIST hath paid? Doubtless: such as we can perform. and this can be no other than *sincere*. Sincere obedience therefore is required at *our* hands. Sincere obedience therefore will be accepted of GOD from *us*. (for CHRIST's sake always understood.) Thou GOD of all truth and goodness, guide thy servants evermore in the way of truth and peace. \* \* \* \* \*

N. B. The writer made a point of not altering or adding any thing: being unable to new-mould this production, puny as it is; or to fashion any as he would.

He gladly courts disgrace with many. and offense with more, while he hopes, that some may be put on seeking the Truth, 'with pure affection,' a single eye, and humble spirit.

Still he ponders with himself, how vehemently some will accuse him, as

guilty of atrocious outrage; as 'adding drunkenness to thirst,' in the wantonness of proud conjecture. What reply shall he make? He hath but one. 'His heart condemns him not.' Let his life and conversation be scanned of all time past. Was he ever known to trifle with the authority of the sacred pages? doth he now? For aught 'appears in the heaviest part of the charge, may not 'his delight be in the Law of the LORD, and all the day long his study in it'? Doth he so much as bring into question any article of Faith? 'Yes. *imputed righteousness.*' There, in the face of the most respectable adversaries, he smiles. Pardon he begs of the judicious for whatever is obscure or uncouth or defective or prolix.

Non sum nescius, quantam &c.

Omnia præcepi.

"Selfdenial, mortification, and taking up the cross, and being [of our own accord, inasmuch as we do that resolutely for which we are sure of being] censured and condemned; even for things right in themselves, and, in the

circumstances in which they were done, requisite; is a very wholesome part of discipline." [Life of Dr. *Doddridge*.] The bright part of this conduct this writer acknowledges not to belong to him. he is sure, that he hath done many a foolish thing with a very good meaning. The darker part of the story is applicable enough to him. This very salutary kind of penance he is not unacquainted with. often hath he dispatched a letter on this principle. The moment 'he felt, that interest (if any could be thought of) was renounced, and vainglory or fond desire of esteem mortified, the scale was turned. 'it shall go.' So be it now.

To remove, however, all disgust, (if it be possible, where prejudice is strong;) on the perusal of this sorry piece, the writer humbly asks the pious reader, why he is offended. His heart, he is conscious, is with every believer: and readily assents to that Apostolic denunciation; "If any man love not the LORD JESUS CHRIST, let him be anathema."



Still, as it may well be, doth any one upbraid him with personal worthlessness and demerit, and say; ‘ Shall a Grotius or an Usher in his latest hours lament his *omissions* heavily, when he had no blacker crime to charge himself with, and doth *he* dare to “stand” in *his own righteousness* “before the Holy LORD God”? his answer is: ‘ he hath *no righteousness.*’ such as he is supposed to plead. he is afflicted much with the sense of his great *unrighteousness.* Nevertheless, he knows of *no other righteousness,* no other *character,* in which he is or can appear, but *his own.* and, ‘laden as he is with iniquity,’ “having fled for refuge to lay hold on the hope set before him”, his comfort is, “he knows Whom he hath believed.” and being, as he trusts, ‘pure in heart,’ in such measure as God will *accept* for CHRIST’s sake, he rejoices more than trembles at the thought, that “he must appear before the judgement-seat of CHRIST, to receive according to that ‘he hath done.’” All his creed, so far as relates to pardon and acceptance in

this or in That Day, is comprized in the daily Absolution of our Church; which he thinks well worthy of (that painful task) his transcribing, and of the reader's considering very attentively.

“ Almighty God, the Father of our LORD JESUS CHRIST, who desireth not the death of a sinner, but rather, that he may turn from his wickedness, and live; and hath given power and commandment to his ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins; He pardoneth and absolveth ALL THEM WHO TRULY REPENT, AND UNFEIGNEDLY BELIEVE HIS HOLY GOSPEL. Wherefore let us beseech Him, to grant us true repentance, and His Holy Spirit: that those things may please Him which we do at this present; and that the rest of our life hereafter may be pure and holy: so that *at the last we may come to His eternal joy*, through JESUS CHRIST our LORD. Amen.”

F I N I S.

THE  
OF  
AND  
IN

THE  
OF  
AND  
IN

THE  
OF  
AND  
IN

THE  
OF  
AND  
IN

THE  
OF  
AND  
IN



